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Memorial service...
Rev. George W. Knox...

[New York]

[1912]

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The Union Theological Seminary
in the City of New York

MEMORIAL SERVICE

IN HONOUR OF THE

REVEREND GEORGE WILLIAM KNOX
D.D., LL.D.

LATE MARCELLUS HARTLEY PROFESSOR OF THE
PHILOSOPHY AND HISTORY OF RELIGION AND MISSIONS

IN THE CHAPEL

TUESDAY, OCTOBER TWENTY-SECOND

MCMXII

Yours sincerely
George Washington

INTENTIONAL SECOND EXPOSURE

Yours sincerely
George Washington

The Union Theological Seminary
in the City of New York

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IN HONOUR OF THE

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Mar. 25, 1911. 3 E.D.

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BIOGRAPHICAL NOTE

George William Knox was born at Rome, New York, August 11, 1853, and died of pneumonia at Seoul, Corea, April 25, 1912.

He was the son of the Rev. William Eaton Knox, D.D., and Alice Woodward (Jenckes) Knox, his wife. He was graduated from Hamilton College in 1874 and from Auburn Theological Seminary in 1877. From 1877 to 1892 he was a missionary in Japan. This included service as Professor of Homiletics in the Union Theological Seminary at Tokio and as Professor of Philosophy and Ethics in the Imperial University of Japan. He returned to America and was pastor of the Presbyterian Church at Rye, New York, from 1893 to 1898, Lecturer on Apologetics in the Union Theological Seminary in the City of New York from 1896 to 1899, and Marcellus Hartley Professor of the Philosophy and History of Religion and Missions from 1899 to 1912. In the year 1906-07, and again in 1908, he served as Acting President of the Faculty of this Seminary. He was Nathaniel Taylor Lecturer in the Yale Divinity School in 1903, and Lecturer on the Religions of Japan under the American Committee for Lectures on the History of Religions in 1905-06.

He received the degree of D.D. from Princeton University in 1888, from Wesleyan University in 1910 and from Yale University in 1911, and that of LL.D. from Hobart College in 1904. The Emperor of Japan conferred upon him the Order of the Rising Sun in 1908, and in May, 1912, after Dr. Knox's death, the Third Class of the Imperial Order of the Sacred Treasure.

Dr. Knox was married May 11, 1877, to Miss Anna Caroline Holmes, of Auburn, New York, who, with four children, survives him.

His death occurred while he was engaged in a special mission as "Union Seminary Lecturer on Christianity in the Far East," and had already been thus occupied for six months in India and China. He was looking forward with the keenest anticipation to finishing his mission by a visit to his old home in Japan, but this hope was not destined to be fulfilled.

A funeral service was held at Seoul on Wednesday, May 1, 1912, and on that day the exercises of this Seminary were suspended, and the students and Faculty assembled in the Chapel at eleven o'clock. After Scripture lesson, hymn and prayer, addresses were made by Professors Arthur C. McGiffert, William Adams Brown and James Everett Frame, and by Messrs. Kenneth Dexter Miller and Laurence Fenninger, of the student body. The interment took place at Knoxboro, New York, June 3, 1912.

It was a natural desire that a Memorial Service with a somewhat wider representation should be held as soon as it could be arranged. It took place in the Seminary Chapel on Tuesday afternoon, October 22, 1912, at four o'clock. The programme follows:

ORDER OF SERVICE

1 Organ Prelude.
2 Processional Hymn 624.
3 The Lord's Prayer. The Rev. Professor Charles Prospers Fagnani, D.D.
4 Chant: "Deus Misereatur" (Gregorian).
5 Scripture Lesson: Psalm 23; Revelations 21: 1-7. The Rev. Professor Julius August Bewer, Ph.D.
6 Hymn 240.
7 Prayer. The Rev. Professor Hugh Black, D.D.
8 Address. The Rev. President Melancthon Woolsey Stryker, D.D., LL.D., of Hamilton College.
9 Address. The Rev. Professor Thomas Cuming Hall, D.D., for the Faculty of the Seminary.
10 Address. The Rev. President Francis Brown, D.D., for the Board of Directors.
11 Hymn 409.
12 Prayer and Benediction. The Rev. Professor Henry Sloane Coffin, D.D.
13 Recessional Hymn 636.
14 Organ Postlude.

LETTERS AND RESOLUTIONS

Several neighboring Theological Seminaries appointed delegates to attend the service—Auburn, Hartford and Princeton—and others expressed warm regret at being unrepresented. Many letters and resolutions were received, of which the following are representative:

6358 Greene Street

Germantown, Philadelphia, Pa.

To the Faculty
of Union Theological Seminary,
New York City.

Dear Brethren: I have received an invitation to attend a memorial service in honor of the Rev. George William Knox, D.D., LL.D.

It would be a privilege to share in this service, if only by a silent presence. But I cannot forbear testifying to my high and loving appreciation of his life and work. Both at Hamilton College and Auburn Seminary I knew of his studious habit and consecrated purpose, and I have followed him through his whole life with intense interest and high and hearty appreciation.

He always impressed me as clear visioned, keenly discriminating, going to the roots of things and absolutely fearless in his presentation of God's truth. I first loved him for his father's sake, and grew to love him deeply and tenderly for his own sake. Clean cut in thought and speech, intense, earnest, bold as a lion, he fought a good fight, finished his course, and kept the faith. What a welcome he must have had as he went through the gates and met his Lord! All who knew him are the better for his life and service. Union Theological Seminary was blest in having him in his maturer years as the exponent of the Philosophy and History of Religion and Missions.

Herrick Johnson.

HARVARD CHURCH
BROOKLINE, MASSACHUSETTS
October 15, 1912.

DEAR DR. BROWN:

I cannot let the Memorial Service of Dr. Knox go by without a word to someone. I must be at Hanover . . . . on that afternoon and so cannot come, much to my lasting and profound regret.

The world is poorer for me since he left it. It seemed to me also that he had a service beyond those of us who loved him, but with that we have nought to do. His loss must be felt keenly at the old Seminary and I regret that the students there and to be there will not have the splendor and simplicity of his faith and intellect to nerve and to sober and to subdue them.

He died in service. He seemed to me to live for it. It steeled him against the seductions of intellectual curiosity and of ritualism and of ease. He has been a great blessing to us all. I regret that he allowed himself to be taken so much into details of building, planning, etc., which a less valuable man might have done with equal efficiency. But this was the almost inevitable defect of his redemptive quality. This is no wreath for his tomb, only one cast into the air, but I *could* not simply throw the notice of his Memorial Service into the waste-basket. May God bless you all in this great hour of your bereavement. Ever yours,

AMBROSE W. VERNON.

THE TIMES, N. Y., October 18, 1912.

TO THE COMMITTEE ON MEMORIAL SERVICE
IN HONOR OF DR. KNOX:

I regret very much that I cannot be present at the service of the 22d. Though I was not privileged with intimate friendship with Dr. Knox, I esteemed and honored him highly and felt for him a curiously tender affection. No man ever bore more simply and finely the "grand old name of gentleman," or ever more completely realized for me my conception of a Christian. He was so *true*. We differed widely in some of our views; or, rather, he held firmly and clearly vital views which I could not share; yet I was conscious of deep sympathy between us. His death has been a serious loss to me. I shall be with you in spirit when you recall him.

Respectfully,
EDWARD CARY.

RESOLUTIONS OF THE PEOPLE'S INSTITUTE OF NEW YORK

RESOLVED, That we, the Trustees of the People's Institute, express our personal sense of loss in the death of Dr. George William Knox and that we regard his loss to the People's Institute as irretrievable. For many years Dr. Knox was an active Trustee of the People's Institute, a speaker and presiding officer at the Cooper Union, and a member of many civic committees of the Institute. His membership extended over practically the entire formative period of the work, and he assumed the primary responsibility for a large, difficult and experimental department—the National Censorship of Motion Pictures. He was, with Professor Sprague Smith, the leading spirit in the Ethical-Social League, founded by Professor Sprague Smith. No duty, however arduous or perplexing, was ever laid on his shoulders by this Board and borne by him in a spirit of anything less than complete devotion and service.

Dr. Knox was associated with the tradition of the People's Institute practically from its beginning. As the work continues and grows, and is multiplied through duplication in many cities, and sends its influence into many channels of the people's life, Dr. Knox remains a living influence, not only in memory but in very fact.

RESOLVED, That this Resolution be entered on the Minutes of the People's Institute and be transmitted to the family of Dr. Knox.

RESOLUTIONS OF THE NATIONAL BOARD OF CENSORSHIP OF MOTION PICTURES

RESOLVED, The members of the National Board of Censorship of Motion Pictures are conscious that the vision and faithful work of two great men went into the making of the movement now known as the National Censorship. These men were Professor Charles Sprague Smith and Dr. George William Knox.

The National Board is now established, and its work is taken for granted throughout the United States. When the idea was first projected there was every doubt as to its feasibility. There was, furthermore, the certainty that those who took the lead in so unique a work would be subjected to criticisms of an unpleasant kind. The moving-picture shows were in disrepute. There existed a deep-rooted attitude of suspiciousness toward all cheap amusements of the indoor kind. The orthodox policy toward motion pictures was "exterminate them," or at best "restrict them to the smallest possible field."

Dr. Knox, with Professor Sprague Smith, saw that a vast and beneficent possibility lay in motion pictures. Already three years ago four million Americans daily were spending their leisure time in motion-picture theatres. Dr. Knox and Professor Sprague Smith believed that co-operation, based on good-will and enlightened self-interest, could be used effectively to lift motion pictures rapidly to a high plane. They further believed that an effort, even though only partially successful, to achieve a public gain by co-operation and good-will, was more valuable to society than an effort, more successful momentarily, to compel good behavior by the use of the policeman's club.

Believing as they did, they acted. The Board of Censorship was organized as a local experiment, Dr. Knox being Chairman and Professor Sprague Smith being Director of the People's Institute, the administrative agent of the Board of Censorship.

The first two years of the work were its more critical years. Standards had to be formulated; manufacturers had to be encouraged and constrained; the Board itself had to become educated in the methods of a work so peculiar as censorship. Dr. Knox was the active Chairman throughout these two years. He was considerate and equally firm, cautious yet experimental. He was large enough to understand and voice the views not only of the censor, but of the firm or producer who was being censored.

In a work of true social creation Dr. Knox was an indispensable factor. We regret his loss as one wholly irreparable.

RESOLVED, That a copy of this resolution be entered on the Minutes of the Board and be sent to the family of Dr. Knox.

ADDRESS BY THE REV. MELANCTHON WOOLSEY STRYKER, D.D., LL.D.

President of Hamilton College

My friend, George William Knox, two and a half years my junior, was born August 11, 1853. His father, the Reverend William E. Knox, for twenty-two years pastor of the Presbyterian Church of Rome, New York, was a close friend of my own father.

I knew George Knox when he was twelve years old. I knew him in college. He was one year my roommate in Auburn Seminary. I had part in the services accompanying his ordination to his work in Japan. He was my frequent correspondent during his long and eager service there. During the last twenty years our intimacy had greatly deepened. He was often a dear guest in my home. I have known the depth and breadth of his thought. That week he spent with me just before he sailed in 1911 is especially memorable for its satisfying converse in which my main part was to question and to listen. It is a joyful duty to bear my fervent tribute to one whom I knew so well and so deeply loved.

The traits of his youth were not changed, but enlarged, in his maturity. Always he was keenly alert in body and in mind. In a peculiar way his physical activity seemed also mental. Energy was native to all his action with hand or brain. Always he was positive and outspoken, critically alive, but his sincerity and intensity were neither incautious nor audacious. He had the skill to think clear through many difficult things and to state himself convincingly. He had a mind that led naturally. He was a master of tactics in the highest sense. A close observer, a skilful summarist, a brilliant debater—thinking always in a bee-line, he was greatest in that kind of close conversation which so befits a historical or a philosophical chair. His knowledge of men and systems was large, but his perception of meanings and bearings was acute and downright beyond what I have known in any other. And his interests

were as varied as were the many circles of his intellectual friends. He loved games and excelled in many; but most he loved to utter thought.

He attained rare skill as a pungent and comprehending writer; but still he loved best the rapid play of ideas. I never knew one to whom an idea was so stimulating. He was a mental aviator. How often I have seen him listen silent in a general conversation until his moment came and then the tools were his own by glad consent. His wits and his wit were always in working order, yet he was the furthest possible from a declaimer, a monopolist or a pedant.

On few themes was he unready and never did he either pose or parade. Rare mind of the very first class, he had also an unusual executive facility and was equally at home in theory and in affairs. He watched his world. Everyone trusted his judgment and his good faith. It had been so always. His mental and physical courage were balanced. He could endure and smile and march on. His sympathy was a telepathy.

No one could know his warm heart better than I knew it, excepting his household. A great group of those who had known him through long and loving years would all attest his high capacity for friendship—best of all manly traits! Life was to him a great spiritual adventure and the will of the Highest was his supreme vital conviction and chart. His journeys are but begun. His spirit still beckons us from the heights. We wave our hands toward him as he climbs on. We shall knit up the delayed stitches. We shall find him in that morning without clouds.

"Amavimus, amamus, amabimus."—Then shall we *know!*

ADDRESS BY THE REV. PROFESSOR THOMAS CUMING HALL, D.D.

For the Faculty of the Seminary

Twenty-four years of eager, strenuous preparation and thirty-five years of rich and varied service in the Kingdom of God—such was the length of the beloved life we now commemorate and will always hold in such dear remembrance. Dr. George William Knox was a unique and fascinating personality. He had a masterful mind and in any company of men soon impressed any thoughtful observer by his quick mentality and extraordinary clearness of vision. He saw things in their relations and proportions and ordered his world of thought with wonderful powers of balance and inner harmony. He passed during his life from one distinct type of speculative theology to another equally clear and distinctly held system; but it was a growth and evolution, and often he has said to me that he never regretted the particular road by which he had traveled to his goal. In the Japan he loved so well and served so faithfully from 1877 to 1893 he found himself intellectually compelled to face the profound metaphysical speculation which passed with so many for religion; and his own clear mind, with its speculative and philosophical trend, soon powerfully reacted against this fateful substitution. He lived himself into the speculative life of Buddhism that he might the more intelligently proclaim its hopeless insufficiency, and to the end of his life his strong reaction from the systems he learned in the Orient gave his thinking power and color.

It was no surprise to find, on my journey through Japan, that after all the years that had intervened between his leaving Japan and his taking away, just as he prepared to re-enter it, his memory had never ceased to be cherished and his services had never been forgotten. Whether in the learned circles of Tokio and its university or the eager practical life of the church founded at Kochi he had left a mark that witnesses to the wonderful versatility and quick efficiency of a remarkable mind and will. He compelled men's intellectual respect, and

met differing points of view with such sympathetic grasp that he carried even unwilling minds along in the sweep and flow of his reasoning. He was a master of dialectic and found with unerring instinct the flaw in an argument, no matter how cleverly concealed. In any discussion of a subject he always sought with keen directness the essential things and his mind always fastened upon these.

Dr. Knox and I joined the Faculty of Union Theological Seminary practically at the same time, and our work brought us into close and familiar fellowship. Never did the impression weaken that he made from the beginning of that intimacy. In our faculty circle he had a unique place. His mental reactions were so rapid, so direct, and his powers of massing his arguments so great that no discussion in which he took part ever failed to be fruitful. Even in case of disagreement he compelled to searching examination of all the grounds of disagreement.

He brought with him a strong and ardent interest in the Church as an organization for the establishment of the Kingdom. He was in the best sense a good churchman. Loyalty to the organization was with him a matter of principle. He saw in the organization such tremendous powers that he felt they must not be lightly neglected or left to reactionary forces. And his own masterly grasp of a thoroughly modern theology never separated him from the older types of thought not simply as a theologian and as a scholar, but as one who had lived in them and made them the vehicle of his own religious enthusiasm.

For this very reason he was as a teacher among us of supreme value. His mind had been quickened and chastened by the sympathetic study of Edwards, Hopkins and the strong men of the New England theology. He had come out from it, outlived it by the inner strength of his own mental process, but his way out was found by a different road from that which most of us had traveled and it gave to his thought an exceeding charm and freshness. For in the newer modes of thought he was as exacting and as thoroughgoing as the older type had compelled him to be. How catholic his grasp was of the meaning and reach of Christian thought is well illustrated in his most admirable sketch of Christianity in the recent Britannica

Encyclopedia, and here again one notes that supreme quality of his mind that enabled him to brush aside the details of secondary import to get directly at the central and really organizing verities.

The very title of one of his most useful books, "The Direct and Fundamental Proofs of the Christian Religion," suggests the character of Dr. Knox's mind. He was interested in things direct and fundamental. It was not that he was lacking in subtle qualities, but subtlety as such had no interest for him. Foremost in his interest was the religious-ethical aspect of life. It was with this in view that he took up the work of the People's Institute and did also noble service on many boards and organizations for the promotion of righteousness. He always wished to act with the existing organizations, and though he had ideals and dreams far in advance of many of the organizations with which he labored, he felt that only patient steady work and sincere and unselfish leadership could make these organizations what they should become.

And Dr. Knox had great capacity for leadership. We all felt that as he stood in the breach during a year's absence of President Hall. Men felt it in his own Presbytery or in any organization with which he was identified. He was a tireless worker and a man who thought so surely and rapidly that he could make decision after decision without that nervous strain most of us feel in taking up such responsibility. He was not afraid of responsibility, not because he cherished any overestimate of himself, but because he was by nature cool and courageous in any situation in which he found himself.

One of the refreshing things about companionship with him was his breadth of view. His long experience as a missionary in Japan, his large vision of the coming Kingdom of God gave a wideness to his sympathies and a comprehensiveness to his outlook that shamed all smallness or narrowness. He thought of life in the large. He was not daunted by great issues and he had great faith in the triumph of the greater manifestations of truth. In Japan's struggle with Russia he was ardent in his support and admiration of his old friends and kinsmen in Christ Jesus. But he always thought of Russia too, and often said, "Russia's defeat is best also for Russia," and he

was evidently right. He was keenly interested in the political life of our own land, but here again it was as a growing factor in the world's progress that he was eagerly watching and working for the great revival of ethics and religion which he foresaw long ago. His eager restless mind sought great points of view. India, China, the fortunes of new political movements, the great streams of thought and life were sources of keenest interest to him, and it was absorbingly interesting to explore with him the signs of the times and hear his judgments, based as they were upon a unique experience and knowledge. His was a flashing, scintillating mind, and such judgments were always full of suggestion and instruction. His interest in the cause of missions which led him to offer himself to the Foreign Board never ceased to hold him. His last journey was one dreamt about and planned long before it was undertaken. He realized the impossibility of a local or national Christianity and most keenly did he feel how varied and broad, how deep and thorough should be the training men should receive for work in the foreign field. He had subjected himself to stern and severe mental discipline to acquire not alone the tongue, but the atmosphere and spirit of the land he went to, and had he come back to us we would all have so eagerly learned from him what he went to search after in that fateful journey around the world!

I can hardly trust myself to speak of what we have all lost in those dear and intimate relations he valued so highly and spoke of as the most precious earthly, if one may call them earthly, joys. He had an overflowing genius for friendship. He knew the difference between conversation and monologue and understood how to get from every man the best that man had to give. Amid the rush of an exceptionally busy life he took time for friendship, for fellowship, for companionship. What he did, whether it were golf or billiards or baseball, he did with the same keen, clean efficiency and power. For those of us of slower mind and more hesitating capacity, his rapid effectiveness was a constant source of admiring envy. And we loved him for his loyalty and affection. We trusted him and gloried in him, and we now feel desolate and lonely without him. He has built himself into our lives as well as into the

lives of those dozen classes who felt the magic of his power. We shall never forget him, and will often pause with pained, hungry longing, feeling that on this side of Eternity we may know his lasting work, but him we will see no more!

No picture of the man we knew would be complete without large place given to that loyalty to his Master, Jesus Christ, which formed a key to his character and philosophy. There was never any wavering in his unswerving devotion to the cause of God's Kingdom as proclaimed by Jesus Christ, and in the face of Christ Jesus he saw always the God he worshipped and the Father of Mercies whom he knew.

If his ministry in these later years was to a large degree to "the neglected intellectual" elements in the community, one reason for the great success of that ministry, whether to undergraduate classes in Columbia or to the great audiences in Cooper Union, was the simple way he dealt with most difficult themes and the firm hold he had of fundamental truth. His faith was contagious. God was an overwhelming reality to him, and the harder outlines of that faith in God which gave New England theology its character were softened and glorified by seeing God in and through Jesus without losing its grip and its searching vitality. We may be shaken and astonished by the mystery of his taking, when his return seemed to us to mean so much and to be so vitally necessary to round out his life of service. I am sure could his voice reach us it would be his old, confident, hopeful faith that would proclaim the goodness and wisdom of Him whom we cannot fully understand, but whom we can slowly, toilfully and painfully learn to trust.

The very pain of our love bridges the eternities that seem to separate, and love commences with the life that is now with God, and glories in the memories of God's grace in him we have for a little lost!

We, his colleagues in the Faculty, will miss in a hundred ways the inspiration of his presence. As we walk these cloisters they will speak to us of unique service as he toiled unselfishly to represent our wishes and aspirations for these buildings. We will miss him, oh so painfully, when we gather in the social faculty circle to converse with one another on the theological and philosophical themes that there engage us and

in which he was so much at home. And in the executive councils no voice had greater weight or will be more sorely grieved for. We will miss the product of his pen as he opened to us the wonders of the Oriental world he so sympathetically knew; we will miss his wonderful power of companionship and mental fellowship. He will ever live among us as a lasting and powerful inspiration to keen, unselfish, tense and intense toil for the high ideals with which he ever linked his life.

ADDRESS BY THE REV. PRESIDENT FRANCIS BROWN, D.D., LL.D.

For the Board of Directors

We are, of course, not busied here with mere analysis, though we try to be as truthful as if we were. Untruth would belie him. We are expressing, honestly and warmly, as friends must do, our thoughts about him and our feelings toward him. We have long had them, only they have been growing clearer to us in these late months. I hope he knew something of them, and, at any rate, that he knows now. We cannot attempt to take all the points of view—there are many in the case of such a man—but only those most natural to us. There must, of necessity, be occasional repetition.

The Directors of the Seminary are especially concerned. They were responsible for his presence here; they made themselves responsible for his absence. If they had not called him he would never have come. If they had not allowed him and commissioned him he would not have gone. His last journey was that of "Union Seminary Lecturer on Christianity in the Far East." The way was opened cheerfully by the act of a member of the Board of Directors. He entered upon it very gladly. A look of surprise and serious joy came into his eyes at the first mention of it—not an exultant or self-applauding one, but the uplift of a responsible mission—great, desired and unexpected. We all rejoiced with him, no one quite ignoring the risks of service, but everyone acting as men so placed must act, in faith and hope. Now we are tempted to self-reproach, but this would be irrational and wrong. The opportunity was great; he was fitted for it. Neither he nor we could have done otherwise.

He had belonged to us here for fifteen years, after fifteen earlier years in which he was a missionary and professor in Japan, with an interval between of quiet pastoral duty at Rye, New York. In the later nineties, when the Seminary had vindicated its right to be, and to teach what it believed true, it was ready for expansion. The importance of candid study of the

non-Christian religions was then coming into full view. Dr. Knox had been impelled to this study long before by the pressure of missionary problems. He brought to it the mind of a scholar, and it was in recognition of his grasp of the situation that Princeton University had conferred upon him the degree of Doctor in Divinity in 1888, before he was thirty-five. His concentration and intensity, with his power of incisive speech, gave him effectiveness.

This Seminary needed the new department and, in 1897, the man for it was at hand. When the Directors invited him to be first Lecturer and then Professor, the eternal fitness of things seemed met. The title of the Chair was shaped for him. The topic drew him not merely as a theme for scientific inquiry, but rather as a part of the vital subject of religion. He did insist on the objective facts, but the causes and relations of things were his chief concern. He felt the need of anchoring religion in the nature of man, and, as a Christian, of so justifying essential Christianity to the mind that storms of thought could not shake it. His Chair, endowed after he undertook the work, made him "Marcellus Hartley Professor of the Philosophy and History of Religion."

He sought, and gained, a unified view. It was a theory instinct with practical power. It satisfied him as true and then he used it in defense and in propaganda. His experience in Japan made it vivid and secure for him. His apologetic showed the bearing of his religious philosophy on pressing religious problems, and the right of his religion to master the earth was the expression of his philosophy toward faiths less productive of self-sacrificing character. It simply expressed the scope of his idea of it more clearly when, after the death of Dr. Charles Cuthbert Hall, whose foreign missionary interests were as plain in the classroom as in his travels, the Directors made his title read: "Marcellus Hartley Professor of the Philosophy and History of Religion and Missions."

Each Professor of the Seminary becomes such by choice of the Board of Directors. But Dr. Knox held two specific relations to the Directors at certain times, which, while due in the first place to their perception of his gifts, greatly increased their knowledge of him and their confidence in him:

When Dr. Cuthbert Hall visited Asia as Barrows Lecturer for the second time in 1906-07, Dr. Knox was appointed by the Directors Acting President of the Faculty. As such he occupied the President's house, presided over the meetings of the Faculty, corresponded with candidates for entrance, administered the internal affairs of the Seminary and represented the Faculty at meetings of the Directors, with provisional membership in the Board and chairmanship of its Executive Committee. His administration showed both tact and mastery. How the hearts of his colleagues in the Faculty clung to him you have been told already. At the close of this year they clung to him still closer, while the Directors found their respect for him greater than before and tinged with a new warmth. He was a sympathetic and skilful President, quick in perception, wise in counsel, prompt in action, hospitable in entertainment, always considerate. He never seemed absorbed in details; he made no fuss about anything, but the wheels ran smoothly and things were done, in due order, without parade. For the rest, while he was always at leisure for conference and discussion, he wasted no time, and he got other people to do things, when he could.

I was not at that time a member of the Board, but I knew how the Directors trusted him and depended on him. His reports to them were concise and unrhetorical, his sense of propriety unusually delicate, his manner one of deference but without hesitancy. He never shrank from responsibility that he knew belonged to him. His hold on the students was already so strong that no public official act could make it stronger, but he had several opportunities to impress the Alumni, and he took every one of them.

His Acting-Presidency ceased on Dr. Hall's return to the Seminary, in May, 1907, but he had fully proved himself, and when, a few months later, Dr. Hall's health finally gave way, it was almost a matter of course that the Directors looked to him again. During the latter half of the year 1907-08, in all the anxious and trying time of Dr. Hall's illness and death, and after, he was the controlling factor in the inner life of the Seminary and always a steadying and cheering force, tender

in sympathy, appreciative in tribute, virile and confident in outlook.

The second peculiar relation in which Dr. Knox stood to the Directors grew out of the first. The President of the Faculty was a member of the Committee of the Board on "Site and Buildings," formed in 1905 to take charge of the new construction then already planned. Dr. Knox succeeded to this duty when Dr. Hall sailed in the late spring of 1906, and proved himself indispensable. He became a member by virtue of a temporary office. He remained a member by the choice of his colleagues, because they could not do without him, until the Committee was discharged last November.

As a student of the building plans he was fertile in suggestion, swift in apprehension and sound in judgment. He spared neither time nor pains. He was indefatigable. He served on several important subcommittees, notably that of Furnishing. He always sought advice and always had an opinion of his own. He never lost sight of an important end. The Professors' Apartment House at the north end of our quadrangle was his vision. He championed its importance, demonstrated, in advance, its economic possibility and arranged the intricate details of its construction and use, involving architects, contractors, subcontractors and ten families of occupants, with assorted tastes and preferences. As it stands now, full and satisfying, it is, in a peculiar sense, his monument. He spoke for the Building Committee when the cornerstone of this group was laid, November 17, 1908, and again, as was fitting, at the Dedication Banquet, November 29, 1910. A copy of the former address lies in the cornerstone, with the Broadway Tower resting upon it.

He himself shared the life in these new buildings for only a year. It was a laborious year, a year of a thousand adjustments incident to our occupancy, as well as a year of personal anxiety and bereavement. At the end of it he was tired and glad to get away on his furlough and his mission. I do not know whether his vital forces had been too much drawn upon by these unique services to the Seminary, joined to his undiminished teaching, his constant preaching and his private sorrows. But he was a man who could not spare himself—like

other men whose work is most worth while. This, of course, was why he was so necessary. He sailed for Europe, on his way to India, with a clear conscience, convoyed by the sympathetic pleasure of the Directors and all his friends. He seemed to have earned the right, abundantly, to do what he had most longed to do.

I must not leave the impression that the Directors thought of Dr. Knox only as a gifted executive. They appreciated—those that knew him well appreciated largely—the manifest and varied qualities of his power; his grip on his students; his steadying and enfranchising influence; his impressiveness as a preacher; his brilliance as a lecturer and an occasional speaker; his dramatic imagination; his rapier thrust in debate; his significant books; his whole-hearted concern for men and personal devotion to social causes; his faithfulness as a churchman; his absolute commitment to the independence and the pioneer duty of the Seminary; his educational breadth; his embodiment of university ideals and his practical university service; his vivacious companionship; his delicious humor; his character, instinct with nobleness; his wholly reassuring faith; his stirring personality. He satisfied them abundantly, according to our own formula, "as to his Christian faith and life." They were his friends—some of them close friends. They welcomed honors paid him as honors to the Seminary, and also as tributes to a brother, who was worthy—his later honorary degrees, second, third and fourth, for example, and his decoration by the Emperor of Japan. Their feeling of loss is official, of course, a new and heavy duty is thrown on them. But it is also individual and cutting.

In Dr. Cuthbert Hall and Dr. Knox this Seminary has paid a heavy price for the Christian gospel as a message to the whole world. They both loved life, for the delight of it and for what could be done with it, but they would not—either of them—have called the price too heavy, and neither shall we dare to call it so.

I have a right to say these things, because I know them, although my Directorship is only four years old. And I claim one word, quite my own. We are a household group here and may speak without artificial reserve. This Faculty brother-

hood has been intimate and the interchange a great privilege. With my colleagues, I subscribe to all that has been said from this point of view. Beyond this, let me testify to one thing more. I can hardly think with dry eyes of the chivalry that was in him, the generous interest, the ready support, the hearty comradeship, the unselfish wish to set the Seminary forward by putting his shoulder to the wheel, out of sight, the constant sympathy and more than abundant regard experienced under the burdens of administration by one who would gladly have been lieutenant to him.

It is a close tie that has been broken. We still have a worthy ministry here, but we must fulfil it without him. It is much harder for lack of his firmness and buoyancy and wisdom, and we long for him every day. But we have what he was to us, and what he did for us, and did with us; we have his great conception of our common task and his great devotion to it as a perpetual inspiration, and "We know Whom we have believed." The tie is not really broken. He is still our comrade. He has been set at some task which needed him more than ours did. He would always be loyal to God's purposes as he found them in Jesus Christ. All worlds are full of God. He will be at home wherever God is. Whatever God is doing he will be glad to have a share in. Thus he has entered into the joy of his Lord.

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